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VOL. XI, NO. 10 NOVEMBER, 1930

The EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

"MY GRACE IS SUFFICIENT FOR THEE"

Oh! ask not thou, "How shall I bear
The burden of tomorrow?"
Sufficient for today its care,
Its evil and its sorrow.
God imparteth by the way,
Strength sufficient for the day.

—*Selected*

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WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—I John 1:3.

CHRISTIAN ONENESS

That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15. Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

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1. To encourage Oneness of all true Believers at home and abroad.

2. To co-operate with reliable agencies for the spread of the Gospel in Europe.

3. To give material relief in Times of Emergency.

4. To distribute the Scriptures and other Gospel Literature.

5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.

6. To support Evangelists and Workers as the Lord makes it possible.

THE EUROPEAN HARVEST FIELD

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization

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Herbert Hogg, Managing Editor **NOVEMBER, 1930**

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

CONTENTS:

GIVING AND TAKING 2
P. W. Thompson, M.A.
THE SOURCE OF STRENGTH 4
Dr. Andrew Murray
LEANING ON THE BELOVED 5
Dr. A. C. Gaebelein
THE REVELATION OF JESUS CHRIST 6
Rev. J. C. Sisemore
THE TESTIMONY OF A PROFESSIONAL DANCER 9
Jean W. Rhode
THE SUMMER WORK AMONG THE CHILDREN 13
PROVING GOD'S FAITHFULNESS 16
Grace Mott
JEWISH WORK IN POLAND 17
Isaac W. Sofer
GLEANINGS FROM MY VISIT TO SOVIET RUSSIA 18
Mrs. Clara S. Gitlin
GLIMPSES OF LIFE AT RADOST 21
Moses H. Gitlin
A GRATEFUL RADOST STUDENT 24
Jacob Kudenchuk
A HAPPY DAY IN ROUMANIA 25
Mrs. Louise V. Hill
DOBRININ'S MAGAZINE MINISTRY 27
CHRISTIANITY AND COMMUNISM 28
(Book Review)
OPPOSITION TO THE GOSPEL IN FRANCE 29
John Kovalchuk
AN ENCOURAGING REPORT 31
Fred Stettler

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Devotional and Editorial

GIVING AND TAKING

By P. W. THOMPSON, M.A.

"Honour the Lord with thy substance; so shall thy barns be filled with plenty."

"Bring ye the Whole Tithe into the storehouse, that there may be meat in Mine house, and PROVE ME now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Some few months ago, while taking a walk in the Lake District, I happened to get into conversation with a smart, alert young Scotsman. Something about him led me to infer that in some way or other he was interested in church work. I had a copy of Professor Snape's valuable little booklet, "These Ought Ye to Have Done," in my pocket, and, handing it to my new acquaintance, I asked him to do me the courtesy of accepting it and perusing it at his leisure.

Glancing at the sub-title, he thanked me for the trifling gift, but asked me what "systematic giving" was, as he had never heard of it before. "I will certainly read the book, but can you tell me in a sentence or two just what it's all about?"

"Well, to put it as shortly as possible, you are a subject of King George V, and I take it you pay taxes levied upon you to meet the expenses of the Imperial government?"

"Yes, we all do."

"Very good. You are also a subject of King Jesus. Some of us are seeing very clearly that the expenses of His Kingdom can never be met until we similarly consent to levy a voluntary tax on our incomes, and hand over the amount of the tax to the Sacred Treasury. Do you see the idea?"

"Yes, the idea's simple enough, and a first-rate idea too. But how would you make it work out in actual practice? Is the Sacred Treasury a receiving Society?"

"No, it is a convenient name given by the late Dr. Lansdell, the author of 'The Sacred Tenth,' to all moneys consecrated to God's service. As to the practical working out of the scheme, if you adopted it, this is what you would do:—

(1) Decide on that proportion of your income which you were going to give, say for purposes of argument, one-tenth, or, as it is called in the Bible, The Whole Tithe.

(2) Get a cheap account book, with two cash columns in it. It needn't cost more than a few coppers, and the cost is the first charge on your Tithe, as it is bought for God's service, not for yours.

(3) Enter in the right-hand column one-tenth of all you get. If your wages are fifty shillings, each week, after you have got them, an entry for five shillings goes into that column. If your employer gives you a five-pound note at Christmas, an entry for ten shillings goes into the same column. And so for each item of income.

(4) Enter in the left hand column all the money which you give to God. If you give a shilling to the church collection, put down one shilling in that column. If you give three-pence to a beggar in the street, enter the amount in that column. And so for each item you give.

(5) It is perfectly obvious that by adding up the two columns, you can at any time find out how much money you owe to the Sacred Treasury. In the case of a young and inexperienced tither, it is not wise to let this balance become too large. Therefore, at

any rate when starting, and for some time after, see that your gifts each month balance your tithe for that month. When the habit is thoroughly formed, you may defer the settlement and do it quarterly, which will enable you to give larger sums to such causes as may appear most worthy of them.

(6) Remember that this tithing money is God's, not yours. Don't lose it. Don't spend it on yourself. Ask God's acceptance of it, and His guidance in the disposal of it. This guidance will usually be given through the use of your own plain common-sense, but sometimes, through the definite leading of God's Spirit.

(7) Don't be afraid to start this scheme because you can't afford to. *The Bible assumes that you can't afford to.* It therefore promises definite material blessing to those who pay their tithe, and this blessing will definitely come in answer to prayer and tithing. It will come at God's time, not yours, but that will prove in the result to have been the best time. Speaking from twenty-three years' experience of tithing, I say that every promise of God to the tithe-payer comes true, and abundantly true. Therefore, don't be afraid to tackle the problem boldly.

(8) Don't pay your tithe as if you were having a tooth drawn. It isn't reverent, and in the light of what I have just said, it isn't necessary. Remember, "God loveth a cheerful giver," which means that if you pay your tithe with a good heart, you will, as a matter of fact, have an experience of the love of God towards you such as a man, however religious, who does not give cheerfully to God's treasury, cannot experience."

"Well, this is all absolutely new to me, but it greatly interests me. I will read Dr. Snape's book, tell my friends about it, and bring it before the notice of my minister."

And so, as Wesley said about the prize-fighter, "we parted in much love."

The conversation had given me much pleasure, and just a little pain. Pleasure, because a keen young fellow with a certain sphere of influence had had his interest aroused in a vital manner about a vital matter. Pain, because I knew his minister by repute, knew in what very good repute he was as a real live man with a big following of young people—and yet I found that he had never preached to those young people on "systematic giving." They didn't know the phrase!

The whole subject seems in some unaccountable way to have been dropped by the pulpit. Perhaps ministers cherish the utter illusion that when a man is converted his pocket is converted. Perhaps they think that the teaching of tithing savours of "legalism." But if they teach us to keep one-seventh of our days holy unto the Lord, why not one-tenth of our money also? I know that we are under grace, not under law, but if (as is the case) we can have the blessings of the law for obeying the law, why should we be deprived of those blessings? Is it not sometimes an act savouring of deep grace to place oneself voluntarily under law?

Some people seem to think that a man ought to be taught that the whole of his money belongs to God, and that if you tell him that only one-tenth is to be given to the Sacred Treasury, he will be under the impression that the remaining nine-tenths can be fooled away in any way he likes. Very good, let us take the argument a little further. We are commanded to keep one day in seven holy. Having done this, do we, as a matter of fact, fool away the other six in any way we like? Of course not. The mere fact of having observed the Sunday tends in itself to keep a man straight for the rest of the week. And so with money. Give God the Whole Tithe, and you will be blessed and guided in the use of the remainder. Moreover, you will get more real fun out of life if you put God first and amusements second. Your heavenly Father will see to it that you have amusement, and that you enjoy it.

I may incidentally mention that I have occasionally come across these good people who regard "all their money as belonging to God" and have found that, with a few laudable exceptions, they are persons who actually give to God one shilling in the pound of their incomes, in place of the honest tithe-payer's two shillings in the pound. Don't be like

the Irishman who exclaimed that one-tenth was far too little, and he personally intended to give one-twentieth!

It may be added that when a good Jew had paid his "Whole Tithe" (2/-) it was promised that he should be so prosperous that he would not only be able to pay his "tithes and offerings" (3/4) but his tithes, offerings, and freewill offerings (4/-). Which means that a Jew who started by habitually giving two shillings in the pound of his income to God would eventually find himself able, and one hopes willing, to give God four shillings in the pound of all his gains. Now God is no respecter of persons, and what He did for the Jew He is abundantly able and willing to do for the Christian. This offer is before you. Are you ready to accept it? Think how the giving of this money would add to your usefulness in the world. In honouring God, you would bless man.

It is the lack of giving amongst Christians which accounts for the low spiritual tone of the whole Church at the present hour. Having been unfaithful in the unrighteous mammon, we cannot be entrusted with the true riches. What are you personally going to do about it? For things will only come right as each individual gets right. Start yourself and get your friends interested.

And just have a quiet word with your cleric, as my Scotch friend did with his, and let him know that some of his congregation would welcome a sermon on that little-known subject, Systematic Giving, or, as it might be termed, having regard to its aftermath, Giving and Taking.

THE SOURCE OF STRENGTH

By Dr. ANDREW MURRAY

"O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt." Matt. xxvi:39.

The Death of Christ on the Cross is the highest and the holiest that can be known of Him, even in the Glory of Heaven. And the highest and the holiest that the Holy Spirit can work in us is to take us up, and to keep us in the fellowship of the Cross of Christ.

We need to enter deeply into the truth that Christ, the Beloved Son of the Father, could not return to the Glory of Heaven until He had first given Himself over unto death. As this great truth opens up to us, it will help us to understand how in our life, and in our fellowship with Christ, it is impossible for us to share His Life until we have first, in very deed, reckoned ourselves every day to die to sin and the world, and so to abide in the unbroken fellowship with our Crucified Lord!

It is from Christ alone that we can learn what it means to have fellowship with His sufferings, and to be made conformable unto His death. When, in the agony of Gethsemane, He looked forward to what the Death on the Cross would be, He got such a vision of what it meant to die the accursed death under the power of sin, with God's countenance turned from Him, that not a single ray of its light could penetrate the darkness. Then He prayed that the cup might pass from Him. But when no answer came, and He understood that the Father could not allow the cup to pass by, He yielded up His whole Will and Life in the word—"Thy Will be done."

O Christian, in this word of Thy Lord in His agony, thou canst enter into fellowship with Him, and in His Strength thy heart will be made strong to believe most confidently that God, in His Omnipotence, will enable thee in very deed with Christ to yield up everything, because thou hast in very deed been "crucified with Him."

"Thy Will be done." Let this be the deepest and highest word in thy life. In the power of Christ, with whom thou hast been crucified, and in the power of His Spirit, the definite daily surrender to the ever-blessed Will of God will become the joy and strength of thy life.

LEANING ON THE BELOVED

By A. C. GAEBELEIN, D.D.

"WHO is this that cometh up from the wilderness, leaning upon her Beloved?" (Sol. Song viii:5). The little book in which these words are found has often been ridiculed by the world, sneered at by critics, and misunderstood by saints. It has been variously interpreted. The title in the Hebrew Bible is "The Song of Songs." Solomon's songs were a thousand and five (1 Kings iv:32), and it seems that this one is the only one which has been preserved, because it was written by inspiration and has a message. There can be no doubt that in the loving Bridegroom, whose love and worthiness the song exalts, the One who is altogether lovely, the chiefest among ten thousand, is a type of our Lord Jesus Christ. His love and devotion are pictured in many ways in this song. The above passage has a special reference to the faithful remnant of Israel which will some future day be led forth from the wilderness of nations, where they are now scattered, into the land of rest and peace. To the heart of the believer this passage has a blessed meaning likewise. Are we not now in a wilderness? If we walk spiritually, the world with all its pleasant things and attractions will indeed be a wilderness.

"This world is a wilderness wide!
We have nothing to seek or to choose;
We've no thought in the waste to abide;
We have naught to regret, nor to lose."

And the wilderness has its trials, dangers, and hard places. God's children find this out in these days of peril, confusion, and delusion. But we have One who bids us to lean on Him. And, leaning on Him, we can pass through the wilderness down here till we reach the blessed abode where He is and where all trials and dangers have forever ended. He who bore our sins in His own body on the cross, who paid it all and passed through judgment for us, will bear also our burdens and weakness. Oh, the comfort of it! He wants us to lean on Him. And, leaning on Him in simple faith, depending on Him, we shall find out the mighty power He has to sustain His own under all circumstances and carry them safely through the wilderness. He is able to keep us, able to save us to the uttermost. He is able to keep His own when they pass through the deep waters or through the fire. Oh! that we might learn to lean hard on the Beloved! This His loving heart wants; for this He yearns, that we should use Him in all His tender love and gracious power. How little we do it! How often we grieve Him by doubting His love and patience! The more we lean on Him, the more we please Him and the richer our lives will be in the manifestation of His love towards us. And what a rest to trust in His infinite love and wisdom! Nothing can harm us if He is our refuge and we lean on Him.

Have you burdens and cares in these perilous times? Look upon them as having been permitted as your portion so that you might put them upon Him. "Casting all your care upon Him; for He careth for you." Are you weak, defeated by the enemy, or discouraged? Lean on the Beloved. Do it in faith, with self-judgment, and He will support you, restore and keep you. And how soon our leaning may end! How soon the wilderness may be passed, forever gone! And then we shall see the Beloved. "Make haste, my Beloved" (Sol. Song viii:14).

THE REVELATION OF JESUS CHRIST

(Third in Series)

By REV. J. C. SISEMORE

We have already seen the first two divisions of the book of Revelation—"The things which thou hast seen" and "the things which are." "The things which are" no doubt referred to the church which was then in existence. In the letters to the churches, we have seen the progressive picture of the church during the entire church age. The last church was the Laodicean church, which was neither cold nor hot but an apostate professing mass of worldliness and unbelief. We believe that the condition of the church at the close of the church age is given us in this picture.

The Next Scene

The third division, "the things which shall be hereafter" or "after these," begins with the fourth chapter. John says, "After this", that is, after the church age is ready to close or has closed, "a door was opened in heaven and a voice said, "Come up hither". The voice was like a trumpet. We have read of that expression in other passages, and in every case a trumpet is a symbol of a gathering. It is true here. What we have before us is the rapture of the church. John belonged to the church, and God is giving us through him and His experience a picture of what is to take place at the end of the church age, which some of us believe is at hand. "I will shew thee things which must be hereafter." The next scene in God's prophetic program will be the rapture of the church. The Word teaches that Jesus is coming back for His saints. John 14:1-3 teaches it: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also." Acts 1.9-11 teaches it: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

The Suddenness of It

"And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne." John is transported into heaven, and that at a moment's notice. We are here reminded of Paul's statement in I Corinthians 15:51-52, "Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Here we see again the suddenness of the coming of the Lord and the resurrection of the saints, followed by the transformation of the living saints who will be on the earth at that time. Yes, there will be many saved people living on the earth who will not see death when Jesus comes. Paul said, "We shall not all sleep (or die), but we shall all be changed." Why did Paul say "we" when he wrote so many hundreds of years ago? Because Paul, like all the other believers of his time, was a pre-millennialist and knew that the Lord might come during his life time. I am pre-millennial in belief, and I also am looking for the Lord to come and change my body and translate me to heaven without my seeing death. I do not know that I shall have that experience, but I do know that it is possible and I think altogether probable, for there is no doubt but that we are in the last days of the church dispensation.

Paul again wrote of this wonderful rapture in I Thessalonians 4:13-18. Here again we read of the trumpets and find that the Lord Himself is to descend, the dead in Christ are to be raised, the living saints changed, and all together to be caught up to meet the Lord in the air. We have the picture before us in this chapter. The church is translated—the true church or, better still, the true believers—while the old Laodicean, apostate church is left in the world to go into tribulation judgment.

Where do we look for the overcomers? We look in heaven for them now. Where do we see the unsaved but professing members of the churches after the rapture? We see them still on earth as the judgments of God are poured out, but no longer are they referred to as the church, for the true church is in heaven.

Sometimes I get hungry for the time to come. I want to be caught up to be with the Lord. I have thought many times in recent years about the sadness and pathos found in so many of the old plantation songs of the negroes. It is true that some of the slave owners were good men and good to their slaves, but it is also true that others were as cruel as they could be and the slaves looked forward to and welcomed death to liberate them from the chains of bondage. Such songs as "Soon-a-will be done with the troubles of the world", they sang to cheer their sad hearts in times of sorrow. My friends, we are in this world just like those slaves, in a sense, and we can welcome the coming again of our Saviour as we look around us and view the sinful things of this old world, and I want to sing with them, "Soon-a-will be done with the troubles of the world." The trumpet will sound and we shall go sailing through the clouds to be with the Lord. You talk about airplane rides, endurance tests, South Pole voyages and all the rest of it, but my friends, those things cannot be compared to the ride we are to take when we hear the sound of the trumpet. My mother used to sing a song (I have almost forgotten it) something like this:

"What a gathering, what a gathering,
At the sounding of the mighty jubilee!
What a gathering, what a gathering,
What a gathering of the faithful that will be!"

What John Saw

John saw One sitting on the throne who was to look upon like a jasper and a sardine stone. Then he saw a rainbow round about the throne. Yes, and we have read about a rainbow before. We see it first in Genesis after the flood, when Noah comes out of the ark. God placed it there and told Noah that when he saw that bow he would be reminded that judgment for him was past. We see the bow again in Ezekiel 1:28, and again it is a sign to God's faithful prophet, in a time of sin and judgment, that he is to be spared when judgment falls. While we do not see all the rainbow in the clouds, yet the rainbow is a complete circle just like a wedding ring. The whole circle is seen in this bow in heaven. What does it mean? A circle has no end. This bow had no end. The three outstanding colors in the bow are Green, Red and Purple. These colors mean something in the Word of God. Let's look at them a moment. There we see a complete circle of green. Green means life. A circle of green means unending or eternal life, and that is what every true believer has. The red reminds us of the sacrifice of Jesus on Calvary, and in the rainbow we see a complete circle of Blood. Not only does the Blood save, but it keeps us saved through eternity. Then we see in the purple color royalty, the royalty of a king, and in this case King Jesus. How wonderful it all is!

The Elders on Thrones

Then John saw four and twenty elders seated on four and twenty thrones. Just what is meant here we may not say positively, but the description leads us to believe they are representative of all the redeemed. Some say they were angels; others say they were created beings similar to the cherubim. But nowhere do we read that the angels nor cherubim are saved by Blood nor that they wear white robes, which means the imputed righteousness of Jesus Christ, as Revelation 19:8 teaches us. Neither do we read that the angels are to be rewarded and wear crowns. Evidently these twenty-four elders represent the saved of all nations whom John saw in heaven. Are we not taught that we are to live and reign with Christ?

The thunderings and lightnings and voices proceeding from the throne upon which the Great God, the Eternal Father, was seated, speaks of judgment. Immediately after the saints are taken up to meet the Lord, judgment will set in upon the earth.

The Sea of Glass

John sees a sea of glass, clear as crystal. It may be the same "river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" which we find in the last chapter. Water is used to symbolize cleansing, but after we reach heaven we shall need no more cleansing and the water may be crystallized, for all we know.

The Living Creatures

The "four living creatures" are next in order. Why just four? I believe there were originally five of these "cherubim", as they are called in other places. The fifth one was Satan, "the anointed cherub", as he is called in Ezekiel 28. I haven't time to go into that, but I believe it and think I can prove it. He snatched at equality with God and sinned and fell. He now leads the host of demons which fell with him, and only four are left. They are probably the same beings we saw in the garden of Eden after God drove Adam and Eve out and placed the cherubim and flaming sword to keep the tree of life. They are seen again in Isaiah 6, where Isaiah got a vision of God and fell down before Him, confessing his own unworthiness, and the seraphim brought a coal of fire and cleansed his lips with it. Four is the earth number. There are four seasons, four directions, four winds, four great world empires.

These living creatures rest not day and night, but cry, "Holy, Holy, Holy". Why three times? Because God is a trinity—Father, Son, and Holy Spirit. "Lord God Almighty, which was, and is, and is to come." Here are the three appearings of Jesus Christ. He came to put away sin and was then a Prophet; He now appears in heaven for us as Great High Priest; He shall appear again as King of Kings.

They All Worship God

The living creatures fell down to worship God, and then the twenty-four elders bowed down before Him and cast their crowns at His feet. How wonderful just to be in the very presence of God and be able to worship Him throughout eternity! You know what I intend to do when I get there? I intend to spend the first thousand years looking at my blessed Lord and Saviour Jesus Christ, just praising Him for my salvation. Then I expect to hunt up others such as Abraham, David, Moses and Solomon. I want to talk with them. My father was a giant in the fundamental doctrines of this Bible and he used to talk for hours at a time with preachers and other Bible students, and I used to sit as a child and listen while they discussed the deep mysteries of the Word of God. When I get to heaven, I want to sit down at the feet of Solomon, the wisest man that ever lived on the earth, and learn something more of his earthly life. Then I want to hunt up Paul and Peter and I want to tell Peter that the story of his life has been a great help to me, since I have had just such experiences as he had.

They were singing in heaven: "Worthy art thou, O Lord, to receive glory and honor and power: for thou hast created all things." No evolutionists will be in heaven, for they do not believe that He created all things. We have been created for His pleasure and glory, but the great multitudes are not bringing glory to Him. It will be a blessed thing to the children of God to hear the trumpet sound and the voice say, "Come up hither", but I shudder when I think what it will mean to the unbeliever. O sinner friend, nothing but judgment and wrath for you unless you get under the Blood. You have heard the gospel, you know it is true, you realize you are now lost and that judgment is coming. You know that you should go to Jesus for salvation, and every wisehearted one will do so and do it at once.

THE TESTIMONY OF A PROFESSIONAL DANCER

By JEAN W. RHODE

This issue contains an article telling of the Summer Work conducted by Misses Grace Mott and Jean Rhode, two of our missionaries in Poland. We thought it well to give again the testimony of Miss Rhode, written by her when she was about to sail to the field nearly two years ago. In it she recounts the marvelous grace of God in saving and transforming her life and giving her a call to tell others of Him in the missionary field.

IN Psalm 107:2 God says, "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy." Since God has so graciously redeemed me from the hand of the enemy and has so wondrously saved me from myself and the world, I am happy, indeed, to say so.

MISS JEAN RHODE

The Word of God also tells us that no good thing dwells in the unregenerate man, and that the imagination of the thoughts of his heart is only evil continuously. Since I was an unregenerate person during my professional career, I shall have nothing good to say about myself. By giving this testimony, it is my desire to tell all who read it of the wondrous, boundless, matchless Grace of God, the Grace of God which is greater than all our sins. For, "While we were yet sinners, Christ died for us."

When I was a little girl, I attended Sunday School regularly every Sunday. At the age of fourteen years, I attended special classes in Catechism and the Bible for confirmation. After confirmation, I joined the church and was a regular attendant for some time. Just why this early teaching did not make and keep me a good Christian girl may be explained by the fact that the teaching never reached my heart, but I had acquired merely a head knowledge. God says, "With the heart man believeth unto righteousness."

Shortly after this period, a girl friend came into my life in a new way. Our lives were knit together, and we became as two sisters. She belonged to a church of the same denomination—a church with a large group of fine, active, young people. One of the activities of these young people was the dramatic club. I frequently went with my friend to this church, and when I was asked to join the dramatic club, I readily did so. I was soon busily engaged with studying and rehearsing my parts. These amateur plays were then presented in the church for the entertainment of the congregation.

During the performance of one of these plays, I made a particular impression upon the audience by my acting, for which I was duly praised by the audience as well as by the Pastor. I do not remember whether I already had the desire to go into the Theatrical

profession before this, but now the desire to plunge into broader fields possessed me. It was not long until my opportunity came through a newspaper advertisement. It read something like this: "Singers Wanted for a Light Opera Company at the Adelphia Theater." The Adelphia Theater is one of Philadelphia's best theaters; this gave me confidence in the advertisement and I promptly presented myself at the designated time on the tage of the Adelphia Theater. I found that about two hundred others were being received and "tried out" by the producers and promoters of this play; and after some hesitation and perplexity of thought as to what chance I should have in all that crowd, I finally went forward to have my voice tried.

Not having much of a singing voice, I felt that I had been unsuccessful in gaining an entrance into the profession. I was simply told what the others had been told, namely, "We shall let you hear from us." I soon learned, however, that we had been observed as to our appearance, deportment and carriage; and that a singing voice was but a minor detail.

Youth and appearance opened the doors of the Profession to me, as a day or so after my "Try out" I received notice to report for rehearsals. I was one of twenty, chosen out of more than two hundred girls and women, for this play; and, as I could not sing, I was made a dancer. I was very fond of dancing and "made good". This was the beginning of my ten year career as a Professional Dancer. The footlights made and held their appeal, and the work fascinated me. There is something about the Profession which allures youth; it may be the opportunity for self-expression. Yes, self was having its way, and youth, its fling. Oh, the wasted years of a self-life!

Whereas the work appealed and the footlights dazzled, the life made quite a different impression upon me. I did not approve of some things I saw and heard when I first entered the Profession. A few "old timers", girls who had been in the profession for some years and who were hardened by their experiences, were engaged for this play also. These had a "pull" with the managers, so to speak. Some of their actions were disgusting, and their language was anything but elevating, especially after they had been out to some road-house or tea-dance, where anything but tea was served, or perhaps to a dinner with one of the numerous stage-door Johnnies. They would come into the dressing-rooms with their blasé manners and sophisticated airs, quite intoxicated, and look down upon us "greenhorns" with contempt and boredom in their hardness. They indicated their worldliness to us by their harsh speeches, vulgar talk, etc. When I first looked upon this life and heard the things which the world and sin brings about, I thought in my heart: "I certainly hope that I shall never be like that; I shall keep myself aloof; I do not have to mingle with that kind."

Many things offended me, and I did keep myself aloof for awhile, but a hardening process was taking place. For the sake of sociability and because of lonesomeness, I soon took the first little step in the wrong direction. This is easily taken by the unregenerate. It was only a tea-dance, you know, in one of the nice hotels or at one of the attractive road-houses out in the country. The second little step in the wrong direction was easier, for it takes but the first step and the rest follows naturally. This second step was a cocktail. Such innocent looking drinks, and they were such pretty colors, pink, yellow, green, and rose, served in such dainty little glasses. These liqueurs became but an appetizer before a bite to eat; after a while, and the appetite now created desired stronger drink. Beer, wine and high-balls now became my regular habit; and, before I finished my theatrical career, I drank whiskey straight. The cigarette habit had a strong hold on me, too.

After being in the Profession several years, my life was quite as coarse and vulgar, and as sophisticated, as those whom I at first loathed. My conversation was not different from what theirs had been, and I was no longer a "greenhorn", but a full-fledged chorus-girl and dancer. For some years I was fortunate in securing first class plays, and I came

back to Philadelphia with such plays as: "The George M. Cohan Revue" at the Forest Theater, "See You Later" at the Lyric Theater, "Oh! Lady Lady" at the Lyric and at the Chestnut Street Opera House, and many others. Broadway was getting to know me, too, through such plays as "Oh, What a Little Whipper", which played at the Casino Theater at Thirty-ninth and Broadway for about eight months. But the time came when, because of plays which did not succeed after months of rehearsals without salary, I was compelled to take engagements which were not considered first-class plays, as they travelled over the United States and made many one night stands. This means being in a city or town one night, then packing up and going to another. While traveling with one of these through the South, I was particularly unhappy with myself and my lot in general. I had sunken so low by this time that my unhappiness was drowned by drink, and, during this engagement, a period of five weeks or so, I was hardly sober. This was toward the end of my professional career.

Many times I thought, "Where will this lead me?" "Where am I going to wind up?" The desire for a better life was in my heart, but how could I extricate myself from such a snare? How subtle it all is! What a cunning foe Satan is to man! He is the enemy who sees to it that we are allured farther and farther away; a little step in the wrong direction and ere long our fall is complete. Our lives in the world are surely like the life of a little bird about which I read recently. This bird was seen circling around and around an object lying in the grass. With each gyration the circle became smaller, and at last with a weak little chirp it fell helpless into the open jaws of the snake, the object in the grass which had charmed it to devour it. Satan is the snake in the grass, the charmer who allures us by the vain things in this world, by the lust of the flesh, the lure of the eye or by the pride of life. Man, like the little bird, is helpless. He cannot break the charm except through his will to accept the Saviour, the Deliverer, the great Emancipator, Jesus Christ, who can and will abundantly deliver all who come to Him. He says, "For this cause came I into the world." How long He waits and yearns to deliver us! How long He waited for me to come to Him so that He could deliver me! "Him that cometh unto Me, I will in no wise cast out." (Jno. 6:37) "If the Son therefore shall make you free, ye shall be free indeed." (Jno. 8:36).

It was at this time that I again spent several weeks of vacation at my home in Philadelphia, and found my sister, who had been following in my footsteps with a view to becoming an actress, quite changed. She had attended a Victorious Life Testimony Conference as a delegate and there found her Saviour. Her testimony, together with that of her friends, deeply impressed me.

The Holy Spirit convicted me of sin, and of righteousness, and of judgment. He showed me, and later convinced me, that my desire for a better and happier life was found only in Jesus. I went to my knees in penitence and cried out to God to show me how I could be saved. God always hears the cry of the penitent heart, and "He led me forth by the right way."

Soon my step-mother invited me to an Evangelistic meeting in the Locust Theater, and there for the first time the message of the living Christ reached my heart! When the invitation was given, I was ready and anxious to accept Christ as my personal Saviour. At last I found the happiness for which I had been seeking all these years! This is the happiness which satisfies; it comes from within, from being at peace with God. It is a happiness and peace which the world cannot give, no matter how or where we seek it; for Christ is our peace, and in His presence there is fullness of joy. It comes only from within, when Christ has full possession of the heart, never from outward circumstances or environment.

And now, in conclusion, I wish to briefly testify of God's faithfulness and power in keeping, guiding, and transforming my life. Old things have passed away, and all things have become new. (2 Cor. 5:17)

Prior to my acceptance of Jesus as my Saviour and Lord, my trunks had been packed to return to New York City to my profession. It occurred to me that I could testify to others in the Profession of the wonderful Grace of God, but it was not God's plan for my life. The thought came to me strongly, "You have spent ten years in the Profession; is that not long enough?" It was the Holy Spirit speaking, though I knew it not at that time.

Again a girl friend was sent into my life. She invited me to a Bible class where I could learn more about my Saviour and His great love for mankind. I was so addicted to smoking, however, that I could hardly wait until the class was dismissed to get my cigarette. I knew that this habit was inconsistent, so I cried unto the Lord to deliver me and He gave me complete victory. Through the friends I made while attending this Bible Class, I met a young woman, Teacher of English at the Bible Institute of Penna. She attracted me by her hospitality, and later invited me to the school where she taught. I gladly went, and enjoyed the fellowship of young, kindred minds so much that I decided to become a student there. Thus the Lord kept and guided me.

By the end of my years at this Bible School, a marvelous transformation had taken place. The Founder of the School knew it well, for on graduation day he said, "Isn't this a fine looking crowd of young ladies? How different from the group which entered here some years before!" I knew that he had me in mind. I do want to give thanks to Christ for His wonderful works to the children of men, including even me.

In my second year at school, I had the privilege of attending a Victorious Life Conference at Keswick, N. J., where, because I longed to serve my Saviour, my heart was touched by the appalling need in Poland. After much prayer concerning the matter, I found that it was God's call for me to this field. I am about to go forth; indeed, I shall be there, perhaps, before this article goes to press. There are many indications that Poland, with its suffering humanity and more than five thousand fallen women in the city of Warsaw alone, is God's place of service for me. I do believe, however, that my ministry is to be to the Jews first. And now, I do earnestly pray that those who may be interested in this corner of God's vineyard, may take this opportunity to pray that God may speedily supply all that is still needed for this work which is to be conducted in co-operation with the American European Fellowship.

PAUL, THE PIONEER MISSIONARY

Paul was a missionary pioneer. He was the great pathfinder in an unexplored realm in the heathen world. It was his to blaze a road through the dark recesses of earth's benighted regions. His one intense and instinctive impulse was to preach the Gospel "where Christ had not been named" and to press on to the regions beyond. He had no time to linger with cherished friends or in congenial surroundings so long as there was a human being within his reach to whom the story of Jesus had never been told. This is the one theme in connection with which the apostle uses the word "ambition". All other ambition had been counted loss for Christ, but this ambition lures him on like a great and shining star, having an ambition "to preach the gospel in the regions beyond". God fire the young men and women of today with this noble ambition and make us missionary pioneers and heroic pathfinders through all the neglected wilds of this dark world of sin and sorrow. —Selected.

One morning we had the privilege of talking for several hours with six or eight women whose hearts really seemed prepared, and they drank in all we could tell them of God's wonderful love. As we sat around the charcoal fire, they told us of their troubles, of their disappointments, how they had tried this and that religious cult and yet there was no rest or peace of heart. Over and over we told them of Christ's love and His power to save, and an old woman past eighty years of age looked up and said, "Has this Jesus, the Saviour of whom you speak, just now come to the world? We have never heard anybody speak of Him before." How ashamed I felt to tell her that He had come over nineteen hundred years ago! Oh, as we think of their great need, as we think of the awful neglect, and as we think of the responsibility that is ours, we ask you to earnestly pray for us that souls may be brought out of this awful darkness and bondage into the light and liberty of the Gospel.

—Missionary in China.

THE SUMMER WORK AMONG THE CHILDREN

Radost, Poland, Sept. 19th, 1930.

Dear Ones in Christ Jesus our Lord:

> *"For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside Thee Who worketh for him that waiteth for Him." (Isa. 64:4, translation)*

The Lord has truly been with us this past summer in a blessed way. We've seen Him work for him that waiteth for Him, and we give Him all the praise. There is much for which to praise, but by writing it we are naturally limited in telling all. We are glad, however, to share as much of the good news as we possibly can with you, that praise may abound to our God from your hearts also. For, "Whoso offereth praise glorifieth Me," saith the Lord. (Psa. 50:23a).

OUR SECOND GROUP (with Miss Rhode)

Yes, the work of the summer has been richly blessed of the Lord. On July 8th, we brought our first group of Jewish children out here to Radost for a sixteen day vacation with us and the Word of God. There were fifteen children, most of whom had come to us to the Mission in Warsaw at one time or another during the winter. There are some earnest and precious souls in this group, and some of them have already accepted the Lord as their personal Saviour. I wish I could take time to tell you something about each one of them. It would be of interest to you, I'm sure, and would help you pray for them. As it is, I must content myself with telling you a little about perhaps one or two of them.

Rose G. is a dear, intelligent and pretty girl of about ten years of age, but very poor. Her mother washed the floors of the mission in Warsaw for us last winter for a living, the father having left the mother and married another woman. Rushka, as she is called in Polish, has been coming to us steadily from the beginning of our work, with a few exceptions. I noticed that her heart was touched by the Saviour's love even last year,

MOSES CWI AND LEON ZEMBER

and the time came when she confessed Him as her Saviour. She is growing in grace. and her eagerness in waiting on the Lord in prayer is beautiful to behold. Her mother, who was with us when we had the mothers here, is also very interested and near the truth. Paula and Frieda are two other dear girls in this group who have confessed the Lord as Saviour. We see signs of regeneration in Paula, but are not so sure about Frieda as yet. By His faithfulness through you, dear ones, the Lord will enable us to continue to minister to such needy children.

Then, on July 28th we brought out our second group for two weeks. There were twenty boys and one girl in this group, and, with the exception of several of the boys, all were strangers to us and we to them. It seemed very hard to reach these with anything spiritual at first, but we saw how wonderfully God worked in answer to prayer before the two weeks were over. Toward the last, they were taking the truth of God in as a sponge takes in water. The boy, Moses Cwi, of whose transforming conversion we've already written you, read his New Testament daily, earnestly, and with seeming hunger. He is growing, and knows something of the Word. This was contagious—the other boys also wanted Testaments. We often had the joy of seeing these boys bending over the Word during their playtime. The girl in this group, a fine girl of about twelve years of age, definitely accepted the Lord as her Saviour and has also a longing in her heart to meet the Lord in prayer. Her mother and father, too, are touched. We believe the Lord will save this whole family.

OUR FOURTH GROUP

A few days after these children left us, we brought out our third group. There were more this time than we could adequately take care of, and some squeezing at the tables and coupling together of children in one bed, apart from those who were sisters, was necessary. Some of these left us after five days, but not before we'd had time to get portions of the blessed Word of God, as well as some gospel hymns, into their hearts. Most of them stayed two weeks. We saw the working of the Lord in a wonderful way in this group also. Though there were no outstanding conversions, we believe hearts were touched and confidences won. These were also children most of whom we've never seen before. How we praise the Lord for the joy He's given us in this ministry!

Our fourth and last group were mothers, babies, a maiden lady, and a young girl of about sixteen. They came Sept. 2nd and stayed with us nearly two weeks. We had a dear servant of the Lord, Mr. Sofer, teach them God's Word twice daily, and such intense hunger as was awakened in these hearts is seldom to be seen. In all, we ministered to the spiritual and physical needs of some seventy precious souls this summer. If the work keeps growing at this rate, we shall soon have need of a place of our own, which we could use for a Jewish home for children also (which is also a great need) the remainder of the year. Such a place is also needed for young women who are seeking the truth. Many such come to us when they are at wits' end as to what to do or where to go, and it is often then that the Lord will work in their hearts. The Lord has definitely given me Isa. 54:2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations." May He give the vision, and burden those whom He would use in cooperation with this work!

Most cordially yours in the Beloved,

JEAN RHODE.

P.S.—Brethren, pray for us. We are living in specially troublous times here in Europe. The press is trying to stir up the people by printing all manner of horrible lies about us. Pray that our needs may be met and that we will be strong in Him to withstand the devil and all his hosts.

EXTRACTS FROM MISSIONARY LETTERS

Bulgaria—Miss Dimkova writes that she was ill for a few weeks, but that she is now very well. She says: "I took a rest of two weeks and the Lord restored my health, so that I am beginning my work now with new strength and vigor. While resting, I did not stop working. The Lord put me in a family where I had the opportunity of doing personal work among its members. The Lord was with me and He mightily blessed the work. Praise His name!" She also writes of attending two summer Conferences, in which the spirit of the meetings was good and many people made decisions for Christ.

Poland—Our Brother Nazaruk expresses deep gratitude for the money sent him to purchase Russian Bibles and Testaments, and desires that more money be sent for this purpose. He is praying and believing with us that all needed funds may be supplied. He writes further: "God is blessing me in my work. Very soon I expect to receive permission from the government to open meetings in new places. Please stand with me in prayer that the work may go forward."

Mr. Przeorski sends the good news that he has received a letter from a priest of the Polish National Church, asking for some hymn books and pamphlets and saying that he has decided to preach the Gospel.

Roumania—Rev. R. W. Hill, who had been ill for some time, sounds a note of thanksgiving in these words: "Am glad to report that I feel quite well again, and am rejoicing to be able to be about the Master's business. We are planning a very aggressive winter campaign. May the dear Lord let His blessing rest upon our labors."

"Casting all your care upon Him."
I Peter 5:7.

"Cast not away your confidence."
Hebrews 10:35.

"It is God's will that I should cast all care
on Him each day;
He also bids me not to cast my confidence
away.
My soul, what folly then is thine, when
taken unawares,
To cast away thy confidence, and carry
all thy cares!"

PROVING GOD'S FAITHFULNESS

Radost, Poland, September, 1930.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations." (Isa. 54:2)
"But Jesus said, Suffer little children . . . to come unto Me." (Matt. 19:14)

Our work here is practically over for the summer. God has again shown Himself the Faithful One and has permitted us to minister to the souls and bodies of about seventy children, mothers and young people. As Isa. 54:2 directed, we believed God would have us "stretch forth the curtains of our habitations" to include mothers and babies this year. We praise Him for faithful, capable helpers; permission to use six rooms and the grounds of the Radost Bible School. and for the funds which were graciously supplied.

MISS GRACE MOTT

There was again some opposition on the part of the Jewish people. At a meeting of the chief rabbis of Warsaw, our work was discussed, and through at least one newspaper parents were warned to be careful to whom they entrusted their children.

As in the preceding summer, Bible verses and Gospel songs in Polish and Yiddish were taught. The following is a verse from one of the Yiddish songs:

"I will call Ebenezer;
Thou hast helped till now—
Thou, Jesus, my Saviour.
Also more grace Thou wilt give.
On the cross Thou hast died
For my sin, Thou Redeemer good.
Costly was the sacrifice;
Thou gavest Thine own Blood."

The weather was not so favorable this year, many days being cool, cloudy, or rainy, so the children did not go to play on the sand, or to the forest, quite so often. However, a playground with sand, see-saws, and Maypole, here on the grounds, gave ample opportunity for exercise in the fresh, bracing air.

One family that was greatly benefited because of the summer's work at Radost is the R— family, who live in one little room under a stairway in the Ghetto. Besides being the living quarters of a family of five, it is the workroom of the father and his helper, who make and mend shoes. Into this little room very little if any sunshine ever comes, but the Sun of Righteousness has begun to shine in the hearts of the mother and daughter, I believe.

We had with us first this girl and a little boy, then the mother and youngest child. Though they live near the Mission, it was not till May or June, I believe, that the father came for the first time. When he invited his wife, who only knew of missionaries by hearsay, she said, "What! Go to the missionaries? They are the worst of people!" However, she came with her husband to the Saturday morning meeting. The messages, songs, and friendliness melted away much of her prejudice, and she returned the next day to inquire more regarding our beliefs. This was shortly before we came to Radost for the "Fresh Air" work. When God led us to invite some mothers and babies, Mrs. R—

eagerly responded, and while here showed deep interest in the Word, and there is every reason to believe that God has begun a work in her heart. Mr. Sofer, one of the workers here, helped us much by holding classes twice a day for the mothers, when he simply and prayerfully expounded the Word.

The following is a translation of a paper written by Angie R—, the eldest daughter, while here: "When I arrived at the 'Colony Bethel' I felt a little sad, but I got used to it. Every day I go to the meeting and am very glad. I never knew that the Lord Jesus is the Son of God and we have to look to Him as unto God. This is all I have noticed just now, and I will always believe that He is the Son of God and that He made us free from such a bondage in which we were."

And now, dear friends and prayer helpers, "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike." (I.Sam. 30:24)

GRACE MOTT.

JEWISH WORK IN POLAND

Dear Sister: Radost, Poland, Oct. 6, 1930.

I received your letter, and it encouraged me greatly to know that your interest in my work for the Lord here in Poland remains the same. Praise God, He is able to keep His own!

The Lord is preparing the hearts of many of the Jewish people here to listen to the truth. During the past summer months, I have been working, in company with another Jewish Christian, in colportage and evangelization work among our Jewish people who live during the summer in the country places near Warsaw. We had blessed opportunities from the Lord to be witnesses for Him to hundreds of our Jewish people and others. We sold many New Testaments, and also distributed about 500 copies of the Gospel of John and the Epistle to the Romans.

For about ten days of the summer, the Lord used me in giving Bible readings to some Jewish women who came out for physical rest at the children's summer home at the Radost Bible School. This summer work is conducted by our American sisters, Misses Mott and Rhode.

Our evangelistic meetings in Warsaw were discontinued for about six weeks for lack of means. During that time we had Gospel meetings in the town of Falenica, where I am living. Now the work in Warsaw is being continued. We hold our evangelistic meeting on Saturday at 10 A. M. and have about twenty in our audience, sometimes many more. They listen to our messages and testimonies with much interest. During the past winter we had our meetings in the afternoon. We had a larger attendance at that hour, but there were many undesirable interruptions We therefore changed our meetings to the forenoon, when our earnest truth seekers have a better chance to hear the Gospel.

Recently I had much joy in my visitation work. I met an earnest soul, a Jewish medical student. He listened very eagerly to the confession of my faith. He asked about my views on some Jewish questions and general human problems. He treated me to a glass of tea. (This is the second time that I have been served tea upon my first visit in a Jewish home.) I praise God for this opportunity to meet such an earnest soul.

The Lord is leading me more and more to earnest prayer—that souls might be saved, for a deeper personal knowledge of my Lord, and for a revival of all the saints. Though I am very conscious sometimes of the attacks of Satan, nevertheless I believe with all my heart in Romans 16:20. "The God of peace shall bruise Satan under your feet shortly." Glory to God and to our Lord Jesus, who overcame Satan and all His kingdom!

I thank you heartily for your prayers for me and for your encouraging me with Isaiah 41:10. My hearty greetings to all the dear ones who have an interest in my service here.

Yours in Him that maketh us righteous and will make us perfect before His Father,

ISAAC W. SOFER.

GLEANINGS FROM MY VISIT TO SOVIET RUSSIA IN DECEMBER, 1929

(Concluded)

By MRS. CLARA S. GITLIN

Ethical Life

Standards of ethics, as recognized the world over, are evidently also considered as "superstition of the bourgeoisie" and are therefore being dispensed with. Thus, old people are being criminally neglected. Physicians often refuse to call on aged patients, especially if they are poor.

People who at any time in their lives had property or some little business of their own, or if they were workers but had their own little shop, are being looked down upon. It is known that in the years 1922-1926 the government undertook a "New Economic Policy", which was really a return to the bourgeois system, allowing private trade, etc. This has again been recalled. But the people who, with the encouragement of the government, occupied themselves with private trade, are looked down upon now and are pressed heavily in every way, ridiculed and counted as the scum of society.

Moral Life

Immorality has become more immoral in Soviet Russia. There is a multiplicity of prostitution. This is outside of the fact that so many matrimonial relations are terribly loose. Relations between ordinary "respectable citizens" are loose. The prostitutes are notably fresh and arrogant. They seem to feel that they are "at home" and that it is their time now.

It is a very common affair in Russia and in Russian diplomatic institutions abroad, for office girls to be the concubines of their superiors, in the government institutions. Birth control as a policy is the natural law of the land. Preventive means are being openly discussed and sold.

Matrimonial Life

Conjugal fidelity is being looked down upon as an outlived idea and practice. A relative of mine told her husband, "I am a rare fool to be still faithful to you."

I know of a family in Charkow where the husband is paying alimony to his divorced wife, and his present wife is getting alimony from her former husband. This, I am told, is the case in ever so many "homes".

A girl is deceived, but that is nothing. Her deceiver does her a favor by registering her as his wife. At the next possible date, which is no more than twenty-four hours later, he divorces her. The child is given away to some state home. The girl releases her deceiver of any obligation, in return for the favor granted her of making it appear that she was a legal wife. The state of course cared for her during her pregnancy, giving of birth, and a little after.

A divorced woman is likely to get a job more readily than an ordinary woman. A divorced man also stands a better chance of getting a position quickly. They are considered a special class. Hence the practice of "make believe" divorces, in order to get work. Even faithful couples sometimes try that trick for the sake of getting work.

Child Life

Children are spoiled very early in life. There is no influence or moral restraint upon the instincts of the children. Thousands of children, especially those in the orphanages and homes for children, and more particularly the "street children", are afflicted with venereal diseases. This is the sorest spot in the social life of Russia.

There is a special class of children, not found anywhere else in the world. These are called the "bezprizorny" (the neglected ones). Among these are children who have lost their parents, either by sword or hunger or pestilence. There are also runaways from either private or state homes. They usually tramp in bands. They steal, beg, rob, or do odd jobs. There are thousands upon thousands of these. They are half naked, or at least very ragged, and are of course very dirty. They are brutal, vulgar, and godless. Since the war is a thing of the past, one would think that this class of uncared for children would have evolved quite a bit, but such is not the case. Strange that this is the lot only of Russia. We hardly see a sign of it here in Poland.

Another class of children are those found in the state orphanages and homes for children. The homes have autonomy, a sort of "home rule". There is hardly a bright spot about the homes. Nothing looks new, clean, or respectable. Teachers are very much ill-treated. Gentile children are very anti-Semitic. Communism is to the children not an ideal to struggle for, but the state system and religion which are being pushed into their throats.

Systematic political "enlightenment" and "education" are being carried on among the children of the land. Teaching religion to children, even to one's own children, is prohibited by law, but the teaching of atheism to children is encouraged and helped by the authorities. Communism and atheism are being taught in the schools, beginning with the so-called kindergarten and ending with anti-religious universities.

Outside of the schools the children are organized into junior communistic clubs. For the little ones there is the movement known as "Pioneers"; for the young people there is the "Komsonol". These organizations are carried on almost entirely by the children themselves. There might be some so-called good in these organizations, in that the children learn the value and methods of organization and develop initiative and leadership; but they have more of a negative effect on the children. These organizations have their own club rooms, and even homes. Children would rather visit the clubs than attend to home-work, reading, or helping mother at home. These clubs also encourage familiarity between the sexes and, directly or indirectly, cause immorality among the young people.

These clubs are poiltical ones. But there are special godless clubs being organized, where the chief aim is to teach the children to oppose religion. They are taught to argue with their parents against religion, and are even instructed to ridicule them. Children are reporting to their godless clubs the views and religious practices of their parents, thus turning traitors to them.

Taxation of the People

"Taxation without representation" might have been bad enough in the early colonies of America, but in Russia it is taxation with suppression, and both go to the limit. The little of "private business" that remains is so heavily taxed that people give up their respective small trades.

The peasants are expected to yield to the government a certain amount of grain and other products each year. When anyone fails in his quota, he is ruined by auction sales. I was told of cases where the officials broke up articles that could not be sold, just in order to ruin the "counter-revolutionary" person. And, by the way, let me impress upon you that this is the most feared epithet in Russia nowadays. It means ruin, imprisonment, or even death, to be branded as a "counter-revolutionist".

Class Distinction

In the years gone by, it was an ideal struggle that Socialists in Russia carried on, namely, to do away with class distinctions. Russia in these days is renowned for the very opposite. The most privileged class in Russia are the Communist party and Soviet government officials, or clerks. Next come the factory workers. Following these comes

the communal peasant, with the toleration of the peasant at large. Next come the professionals, such as teachers, physicians, etc., provided they are communists. The lowest class comprise the intellectual workers, such as clerks, artists, actors, journalists, etc. All other citizens are only tolerated folks; while, if a person is an active Christian, he is considered as a dangerous element.

Political Life

The country has absolute liberty, even license, for the communists, but for all others there is no liberty, in the modern sense of the term. There is not even the kind f liberty there was in Russia under the monarchy. There is no newspaper or periodical but the Soviet or communistic, and no political party but the communistic.

When a young painter or writer or poet produces something without definite marks of communism, it is considered anti-communistic.

There is in Russia the absolute dictatorship of the communistic party, which numbers not even a million of members. And, so far as the communistic party itself is concerned, not all the phases of communism are tolerated, but the ones that subject themselves to the dictatorship of the clique of Stalin, the secretary of the party.

A Jewish girl, Miss D—, and a Ukrainian girl, Miss K—, happen not to belong to the ruling party. Their fathers were, at one time in their lives, well-to-do. These two reasons make it very hard for them to find work, even though they are well qualified. They go from place to place and, one of them, from town to town. As soon as their pedigree is learned, they are refused work. One of these two girls is coldbloodedly talking of committing suicide, if there is no means by which she can support herself.

The Zionist party is being tolerated almost everywhere, but in Russia it is persecuted as reactionary, counter-revolutionary, etc. Together with the Evangelicals, many of the Palestine-minded youths spend their best years in prison.

Every American in consular service abroad likes to get back home. But there is a growing number of Russian communists who, when they get abroad, do not care to return to their homeland. These are now organizing themselves and fight the system, or at least the clique now prevalent in Russia.

I know of a man, working for thirty years at his trade, who was a revolutionary and a leader in the labor unions prior, and even during, the Soviet regime. Now he is working longer hours and earning less money. His soul is in torture. He is a menshevik, that is, he has political views different from those of the ruling party. He dare not express himself, even privately, and he cannot secure a newspaper or magazine that expresses his political viewpoint. He says that he has nothing to live for now. He is happy to be still at liberty.

Outwardly, the people seem enthusiastic over the system, but secretly they hate it. They grumble whenever they are sure that they will not be reported.

Cultural Life

There is hardly any cultural life in Soviet Russia. As said above, the people are everywhere stuffed to suffocation with class consciousness, class struggle, and with the mania for the soon coming world revolution.

Gentleness, courtesy, and other similar graces are considered by the growing up communistic generation as hypocritical actions of capitalists and all others of their kind. Officials are brutal, rough, and unkind.

Of course, when very influential visitors from abroad come to see Russia, they are shown the best side of Russian life. But, let that person come in contact with the real life of the people, and let him observe and search for himself, and he will then learn the tragic truth about life in Soviet Russia.

Conclusions

Personally, I think that what will be the greatest factor in the re-making of Russia is that the present system may slowly dissolve itself through the degeneration of its youth and the demoralizing of its people at large. A Christian brother prayed, in my hearing, that believers elsewhere would redeem the time while they were as yet free from the fate of Russia, lest the night come.

GLIMPSES OF LIFE AT RADOST

(Continued from last issue)

By MOSES H. GITLIN

Our Work Among the Jews

MY report last year told of the first frnits of our work among the Jews in Falenica. Mr. Joseph Lindzen, the young man referred to, went to Katowice, was baptized there, and continued in his business. When some Jewish missionaries of the British Jews' Society came to Katowice, our young brother was recommended to them as a worthy Christian who would make a good colporteur. The boy enjoys work with these brethren in Krakow. He visited us late in the spring and told us of his great joy and happiness in the service of his Messiah.

I wrote to you last year about our being honored by the visit of a group of fifty Jewish children from the Medem Sanatorium of the town of Mendzieshin. It is a Bund institution, that is, socialists of the Jewish nationalistic type. This year, late in April, they came again to visit us, a group of thirty or more children. Later on, we returned their visit. On the grounds of that socialistic Sanatorium, we listened to their speech on Socialism, and they listened to our testimonies about the saving and keeping power of Christ. We emphasized the fact that the same Power which brings in the new order in the life of the individual, and shows signs of a new order among smaller groups of people, such as the family and the congregation, is sure to bring about the universal state of happiness in this world. We told them, in all gentleness, that to build or seek to build a new world with old people, egotistic in nature and corrupt at that, is a utopia. We sang Easter hymns to them, and they sang one of their tra-la-las to us. Then we had an exchange of opinions, mutual questions and answers. When we left, the children presented us with an album containing an inscription indicating that it was given to the missionary school by their socialistic institution. Last evening another group of over thirty came again to visit us and, while we had no formal meeting, yet they were given information about our beliefs and mode of life, enough to serve as a testimony.

We were also visited by a Jewish troup of scouts, who spent the whole day here. Kindness was shown to them, and Gospels distributed, and we are trusting that someone else will water the seed which was sown and that God will give the increase.

There is hardly a Saturday or a holiday that we do not have one or more pilgrimages made to our place by representative groups of Jews. They want to know what we believe and see how we live. Just now, while I am writing this report, our Brother Shuman is entertaining a group of four Jews who walked over five miles to come to see us.

We have a very interesting inquirer in Mr. Berek. He is a very strong young man, and was formerly the ringleader of a gang of ruffians in a certain part of Warsaw. He is so interested that he now spends almost every weekend with us. He has changed so greatly that his mother (strange as it may be for a Jewess to say it) declared to Brother Sofer that she would rather have him coming here and visiting us than to have him as he was before. His parents are well-to-do, and he often brings presents, either to the students or to my private family. When our brethren went for their vacation, he accompanied one brother to Wolyn and spent a month there, not only paying his own

expenses but also helping with the expenses of our brother, a Gentile student. I hope that some of our prayer helpers will be led to pray for this young man.

You may recall my writing to you of our brother, Moses Rosenberg. He is a student of the sixth course of the State Conservatory of Music, a good violinist and a good theoretic. He was with us last year for several months as a Jewish inquirer. Then I asked him to teach a class in music. He began to draw nigh to the Lord, and early this spring he came out with a beautiful confession of Christ as his Saviour and LORD. It is seldom that a Jewish young man learns to know the Lord in such a real way as he does. He has endured a great deal of persecution. His mother even threatened to set our house on fire. Finally, on August 9th, he confessed the Lord in baptism. His mother took him out to a Sanatorium for a while, doing her very best to dissuade him from the Way, but he is firm. He returned from that Sanatorium about an hour ago. This young man is bound to be a power for God. Pray for Moses Rosenberg.

The Lord was pleased to give a colleague to our brother, Moses Rosenberg, in the person of our young brother, Boris Gorewich. He is a Russian Jew, coming from a wealthy home and having had some university work. He is a professional violinist, and has been playing in the theatres. His wife is a dentist. They are a beautiful couple. He learned to know us through a Jewish inquirer whom he met in the mountains while entertaining the guests of a hotel there. We began to correspond, and when he returned to Warsaw he paid us a visit. We bought Bibles for him and his wife, and prayed much for them. On the 10th of August, the husband confessed Jesus Christ as his personal Saviour. Yesterday afternoon he prayed with me for the first time. He and Moses Rosenberg have become very intimate. Let us hold on to God for these two violinists, Moses and Boris, that the Lord may do great and marvelous things through them.

A most marvelous case, unprecedented in my missionary experience, is the case of Mr. Henry Silver. He is a Jewish "gentleman", 73 years old. He came to us sick and exhausted from a long journey from Lwow to Warsaw and then a three hours' search for us in Radost. He was driven out by his children, to whom he had declared that now at last the time had come for him to realize his life's dream of becoming a Christian. He was sick for nearly two weeks, and we nursed him as well as we could, under the circumstances. It turned out that he was a teacher of Hebrew and music. He has a little property, which he is selling this week, and he wants to deposit the money with us so that he can draw on it for his needs. He is grasping the truth quite readily. He is anxious to be baptized, so that in case he dies he will be "sure of his salvation". Of course we are trying to show him that the first thing to do is to believe on the Lord Jesus Christ. He is rapidly being restored to health, and is so grateful to us. Please pray for him.

Another of our Jewish inquirers is our young brother, Benjamin Miller. First of all, he is a boy who is strong physically and loves to do manual labor, being very faithful in the performance of his duties. I mention this first because it is rarely found in Jewish young people of the average type of "mission-comers". The boy is well acquainted with rabbinical lore, and has a general intelligence along educational and political lines. He is very earnest and very honest. Slowly but surely, he is drawing nigh to the Lord. He quietly confessed Christ as his personal Saviour to several German brethren at a Conference, but here in Radost he hesitates to do so lest some think he does it for what he gets here. By the way, we trusted the boy so fully that we gave him the job of night watchman. He earns every bit of the $5 a month we pay him (with board). We have not had the cash to pay him in advance, so he has been going about barefooted, but with never a word of complaint or a request for money. The dear boy is editing our "wall-magazine", "The Seeker of Truth", in Yiddish. This paper expresses the sentiment of the Jewish inquirers. In the various onslaughts of the enemy which we had of late, both through the Jewish press and through a booklet against me that was published, this

dear young brother has been our most staunch defender. We praise God for him, and pray that he may be given grace to confess Christ openly here.

Another inquirer, a Mr. Israel Hershman, stands very high intellectually. He is philosophically minded, a thinker, living a secluded, self-centered life. He has a philosophical conception of the truth of regeneration, redemption, and other theological issues, but he has not as yet gotten to see his personal sins and that he needs to repent, not only in an abstract way but in a most personal, practical manner. He believes in prayer as poets and mystics do, but not as a sinner, or as the child of God understands it. He requested baptism, but we refused him. Other agencies are ready to baptize him, but we want him to be thoroughly saved. Pray for him.

Brother Chalm Vanagishko was with us in 1927, and renewed his fellowship with us upon our return to Poland. He was baptized here last summer. He worked as clerk in a Jewish office, but was called to the military service, from which he was dismissed in six weeks on account of ill health. However, he was not able to get his former position. He was with us as a guest for several months, and has now been accepted as a student at the Wiedenest Bible School in Germany, to which he expects to go as soon as he gets his passport and vise. We wish we were able to help him financially. He is a simple but precious brother in Christ, and gives promise of being a good colporteur or general helper in a mission.

We praise God for giving us favor with unbelievers, as will be seen by a few illustrations. Brother Gordijuk, our former bookkeeper, lived in a house belonging to a well-to-do Jewish family. Being pressed financially, we did not feel like persuading the brother to stay on. His Jewish landlady came to us, begging us to give her another tenant like that. She was willing to go to the limit in making the rent as low as possible.

The same is true of our landlady at the Falenica Gospel Hall. We are paying her $22.50 a month for the hall and Brother Sofer's dwelling. When our term there expired, we were about ready to give it up for lack of means. But she begged us to hold on to it, making it $15 a month for us. She is a zealous Roman Catholic and had to suffer ostracism for renting us the Hall, but she believes that we are good people, even though we are not Catholics, and wants to have us continue. She is testifying about us to her priest and the rest of her folks.

Our sisters Mott and Rhode have taken upon themselves the support of a Jewish brother to act as colporteur. This young man, a former student of our Courses, is now going out every day with Brother Sofer, visiting the Jewish summer residents and bringing them the Gospel. Pray for these two workers.

Both in the School and in my own home, opportunities are given to earnest inquirers to stay for a brief time. Only today a girl left us who had been with us for two weeks. We grant her this privilege every year. She has the opportunity to listen to the Word of God as it is read aloud three times a day, at our mealtime devotions. She also attends the meetings. She seems to be much drawn to the Lord, but is not as yet kneeling in prayer.

The Fresh Air work among the children, conducted by our sisters Mott and Rhode, is a far reaching factor. Several of the boys and girls have in their childish way confessed their faith in Christ. I was led one evening, at the school devotions, to give the children an invitation to pray. One boy prayed in a Jewish spirit. Another boy prayed earnestly in the name of the Messiah Jesus. Then one girl started out on "Our Father" in Yiddish, and the several children present, on their knees, recited the prayer with her. Another girl began to repeat John 3:16 and the whole group followed her. It was quite a unique prayer meeting.

The most tragic time at our School in connection with our Jewish work is when the parents of our inquirers learn of their stay here and come to rescue them from "shmad", as they call it. They first come in a militant spirit, but when they see that our kingdom is not of this world and that we do not fight for it, they subside and begin

to cry and beg us to be merciful and not to rob them of their child. Then comes our chance to speak to their hearts. Sometimes it happens that the parents go out in a threatening spirit, but at other times they become our friends. However, there is a volume of earnest prayer going up at such times. While one or two of us are dealing with the parents, those who are in the house are on their faces, crying to God to enlighten the minds and touch the hearts of the people who misunderstand the Lord and us and who, while not entering themselves into the kingdom of heaven, would keep others from entering in.

The funniest experience is when a mean fellow comes who is ready to sell his birthright for a pot of "lindzen". They usually come in boldly and in a triumphant tone declare at the outset their desire to be baptized, to join us, or to become a missionary. Of course, they immediately follow with the question as to what the conditions are on both sides. They are surprised when we tell them that we are not a baptizing factory, but rather an incubating house where souls are warmed up to get out of their natural shell and be born into a new life in the kingdom of God.

(To be concluded in next issue)

A GRATEFUL RADOST STUDENT

Dear Brother in Christ: Poland, Sept. 5, 1930.

Peace be unto you and grace from the Lord Jesus Christ!

It is my hearty desire to write this letter to you and to tell you about the joy and blessings with which the Lord enriches the lives of His children here. I am at present in the eastern part of Poland, among the White Russians. Thanks to the American-European Fellowship and the energetic labor of its representatives, I was able to attend Bible School in Warsaw last year, 1929-1930. I am having my summer vacation now, but I hope to continue my studies in the future. God wonderfully blessed us in the Bible School under the leadership of Brother M. H. Gitlin, Director of the School.

My vacations are very pleasant, especially because I have opportunities to work for the Lord here in this part of the country. The spiritual need is very great and the children of God are few in number, but we gather in worshiping groups and preach the Lord Jesus Christ. We have a group of twelve believers in this place, who know the Lord as their Saviour and who have been baptized. Seven more are ready for baptism. We hold meetings in a small private room, three or four times a week. In these meetings we praise the Lord for His salvation, rejoice as we read His Word, and stand in prayer for others. We hold evangelistic meetings in the neighboring towns. These are overcrowded, but without great results as yet. Many people, in both the higher and lower classes, are still in darkness. In many places there are no workers to preach the Word, and it is my prayer that I may be trained for it. Pray for me.

I owe much to the American-European Fellowship, for they, by the help of God, have made the Radost Bible School possible. I do not know any other place where I could start to train myself for Gospel work. How thankful I am for the Radost Bible School, and how much it has meant to me! How it has met our need of an education and of knowing the Word of God, which is so necessary to us in preaching! Thank you for the Radost Bible School! I am writing this letter because I felt that I wanted to express my gratitude to you, Christian friends beyond the sea, for what you have done for us. I am continually praying for you, dear friends in America, and I ask you to pray for me, that the Lord might bless me in my training in His Word and that He will supply all needs in connection with my Bible School training.

Respectfully and gratefully, your brother in the Lord,

JACOB KUDENCHUK.

A HAPPY DAY IN ROUMANIA

Mr. and Mrs. Hill are faithful missionaries under our auspices in Roumania, and this article from the pen of Mrs. Hill tells of their work among the children. The little ones there do not have gospel privileges and Sunday-Schools such as we have here. Pray for this ministry. Mr. and Mrs. Neamtu, faithful co-laborers, are in need of support. Possibly some of our readers, either as individuals or groups, would like to help support them and aid in this blessed ministry with the children.

Dear Friends: Siret, Roumania.

I promised to write and tell you all about the first Sunday-School Conference held in the Bucovina. It was a glorious day—Sunday, September 7th. The Conference was held at Veresti, a village about ninety kilometers from Siret, where Mr. Neamtu and his good Jewish wife live and work. I went out Saturday by train, and received a royal welcome. Even the man on duty at the station gate proved to be a "brother in the Lord". As I passed the gate with other passengers, I heard the man say, "God's peace be upon you!" I knew that only a converted person would greet in that manner, so I called out, "Brother?" He nodded assent. He knew that I was coming and had recognized me. Then I saw Mrs. Neamtu and others running toward me. After exchange of greetings, we proceeded to Mr. and Mrs. Neamtu's home, where I was entertained.

The village itself is like most Roumanian villages—one long street, with low houses on either side. Geese, chickens, ducks, and pigs in profusion accompany the slow progress through the dust, or through mud if it has rained. The news spread like fire in the village. Almost as soon as we left the station, heads appeared in windows and doorways, and at open gates. About every fourth or fifth house, it seemed to me, some one sang out, "Pace Domnul" (God's peace). These were believers. Then, too, we heard such remarks as: "Mrs. Neamtu with a Jewish visitor", "A converted city lady", and "Who can she be?" This they soon found out. At last we reached the sweet, clean little home of our faithful workers, Mr. and Mrs. Neamtu. After tea, they gave me the program for the following day, which looked very interesting.

Early Sunday morning, I was awakened by the bright rays of the sun and a low murmur of voices. I peeped out of the window, and saw that the whole yard was full of visitors. Soon I was up and dressed and out to meet the believers, who had come during the night and early morning. Such excitement and joy, all talking at once, a happy group!

The morning service began at 8:30 o'clock—early, because there were fourteen precious souls to be baptized. When we got to the little meeting room, we saw how impossible it would be to hold the service indoors. Quickly, benches and chairs were carried outside, others were borrowed from the neighbors, and we arranged a great open air service. (I was so thankful for this, for indoors the air would have been anything but "open"). We faced a great hay stack, which sent forth its sweet odor and shaded us from the hot sun. In the front row sat ten women, all dressed in white, with even white shawls on their heads. Beside them sat four men, also dressed in white. These fourteen were going to be buried with their Lord in baptism, to arise in newness of life. After a short talk by one of the visiting brethren, we all went to the river, which is but twenty yards from the Neamtus' home. There we held another short service, and then saw these dear, obedient souls baptized.

As the morning service drew to a close, I saw the children coming, some on foot and others in wagons. Big ones and little ones, with shoes and without shoes, well dressed and poorly clad, hair combed and hair not combed, clean ones and dirty ones! The Neamtus' Sunday-School children from five different villages! We hurried to greet them, these blessed kiddies, with their dirty hands quickly wiped on apron or pants. You could see by the love light in their faces that their little hearts had been filled with the

love of the Lord Jesus. After greeting the children, we hurried home to dinner—*chicken!* Now, chicken dinner here does not mean a chicken dinner in America. There are absolutely no trimmings—it's *chicken* and bread! Dear Mrs. Neamtu had killed five chickens on Saturday night. I thought she intended to feed at least half of the Conference guests, but, to my surprise, only a few were invited and we sat down to great plates of chicken. For once in my life I had all the chicken I wanted, without having to sandwich in potatoes.

Then to the real Conference of the day! This time the children occupied the seats in the great open air hall, and how eager they looked! I wish that I could draw a pen picture for you so that you could visualize this happy group of eighty children. Not a large group, you say! No, not for America—but for here—wonderful! I could hardly keep back the tears. Praise His dear name! After only seven years of labour here, that I should live to see such fruit for His Kingdom makes my heart sing for joy!

All the girls, large and small, had on long dresses—mostly made from homespun—and aprons of dark blue calico, with dark cotton shawls on their heads. The boys all wore long pants, regardless of age. Only about ten of them had shoes, but the dust that those restless, dirty, little feet kicked up caused nothing more serious than an occasional sneeze.

I was amazed at their knowledge of God's Word, and their singing was wonderful! They didn't always hit the right note, but you don't mind that when you see the effort put forth! What is lacking in tone, is added in volume. One after another answered questions promptly. They welcomed me by song and verse. I was overjoyed to see Brother Neamtu at work. His love for the children is so manifest, and he has such tact and ability. Two-thirds of these children are converted, and their prayers would put many a grown Christian to shame. If you could have seen one young chap of ten years looking up to heaven, one eye shut, the other open, hands folded on his breast, and in an earnest voice pleading, "Oh Lord, Lord, keep us walking straight", you would daily remember these hungry little souls before the Throne of Grace.

The day ended, as all days will. But this day ended beautifully, with farewell songs and good-byes, each child hugging a lovely picture card with a Bible verse in the Roumanian language. I saw them all off, most of them piled three deep in great farm wagons. After we had waved until our arms were tired, we walked quietly back to the Neamtus' little home. On arriving there, we found three believers who had just come in from another village. They told us a sad, sad tale at the end of this perfect day. I shall write it to you in my next letter.

Sincerely,

Your missionary friend,

LOUISE V. HILL.

A WORD FROM OUR PRAYER SECRETARY

The work in the summer Conferences in the middle West has brought new friends into fellowship with us. Some have subscribed for the magazine, others are praying earnestly that God will control affairs in Europe and Russia, and some are giving as God has prompted them.

In Chicago and Dayton, groups were touched which make a nucleus for a strong prayer center in both cities.

Our hearts are full of praise to God, who enabled us to serve Him during the hot months of the summer. As we testified of His wondrous working among Jew and Gentile in all the nations of Europe, relating how many of God's children are rejoicing in tribulation and are even gladly laying down their lives for Christ's sake, the Spirit of God witnessed to the testimony and brought many to a deeper life in God through Jesus Christ.

MARGARET GRIFFITH.

DOBRININ'S MAGAZINE MINISTRY

We have word telling of the appreciation of many who receive the magazine in Russian edited in Finland by our missionary, A. Dobrinin. The name of this magazine is "Vernost", which means "Faithfulness". Mr. Dobrinin states that it is sent to tens of countries, as Russian refugees can be found by the thousands in different lands. We who are surfeited by Christian literature of all kinds can little realize what a boon a paper like this must be to these who are scattered abroad over the face of the earth. If the Christian literature we read and enjoy should be withheld, we would appreciate much more what joy it must bring to these refugees to have, in their own language, the wholesome scriptural and spiritual articles our brother gives in this paper.

The cut herewith shows a part of the office where the work of getting out this paper is done. In the corner are thousands of letters from brethren all over the globe. The bookcase is full of good spiritual books sent Mr. Dobrinin by the Fellowship. They are used for the benefit, and in the ministry, of sending forth Russian evangelical literature. By the doorway is the quantity of magazines that were dispatched in the mails in June, 1930.

Pray for the Editor in the preparation of this paper; also for blessing in the lives of its readers. Funds for the support of this worker and the increased usefulness of the paper, will be thankfully received and passed on.

HAS YOUR SUBSCRIPTION EXPIRED?

If a Subscription Blank is enclosed, your subscription has expired.

Kindly renew promptly, to assure us you appreciate the magazine.

"CHRISTIANITY AND COMMUNISM"

(Book Review)

"Christianity and Communism", a book written by a Russian minister, Mr. N. I. Astahkoff, who lived through the horrors of the Revolution, can be read by the ordinary reader in less than an hour. We recommend it to every Christian. It can be obtained by addressing the writer at 164 Second Ave., New York City, or through the Fellowship office. Price, 35 cents postpaid.

The present day enigma of how men and women of wealth and social position, and even many religious leaders in Christian America, can be interested in and even support what they call "The Great Social Experiment in Soviet Russia", is explained in this book. Only those who have the Spirit of God are able to discern what Communism really is. Katharine Breshkovsky, a Russian who spent 72 years in her native land, says of the authors of books which take this point of view: "They think; I know. Cain experimented with murder; Judas tried treason; the Kaiser, lawlessness and looting. Communism is legalized lawlessness."

Russia is the storm center of revolution and chaos. Russia has seen the complete overthrow of the regime of the Czars and the destruction of the power of the Greek Orthodox Church, the State church of Russia. Before Antichrist can come and establish his supremacy over a world kingdom, all civilization and culture that has been built up slowly through the ages will be destroyed in this same manner. Prophecy bears out this fact. The author quotes many Scriptures which have a partial fulfillment in Communism. The spirit of Communism is the most blatant and bold manifestation of the spirit of the Antichrist in the world today.

The confession of an inquirer in a Gospel meeting in Russia, held by the author, to the fact that she as a Communist belonged to the devil worshippers, that she was directed and guided by Satan, and was conscious of his presence, is startling. Invited to pray, she replied sadly, "I can not pray. The devil will not allow me to do so. I am eternally lost. There is no escape. We have vowed to remain faithful to the devil and to oppose all who worship God, and exterminate them. It is our purpose to destroy all Gospel literature and all Christian institutions."

The secret working of the spy system, agents of the G. P. U., is disclosed in all its cleverness and fiendishness.

During the past year, which witnessed the awful persecution of the Christians, the Communists made real their threat, "When we have wiped out our armed foes, we will destroy the Christians."

The agony of Christian parents, as they have seen the hearts of their children turned away from God, is vividly depicted. In a special interview with a superintendent of child education, the author observed that their system of education was an outrage upon the mind of the child, because of the way they ridicule and scoff, in their schools and orphanages, at the children who believe in God. "That is a fact", said he. "We do not deny it either! We use every available method to suppress and destroy the last vestige of faith their parents have implanted in their hearts. The children of today are the future men and women. They are our bulwark for the coming world-wide revolution."

The rapture of the saints in the soon coming of our Lord is the glorious hope of the Christian, but not until "Come, Lord Jesus, come quickly" is the heart-cry of the Church, will He come. Out of the terrors of Communism in Russia, this prayer has been born in the Church there. Will the Church of Jesus Christ in America awake and turn to God, for love of what He has done in Christ Jesus for them? Or will a loving God see fit, though unwillingly, to judge her in order to bring her to Himself?

Communism has reached a critical stage in its progress. It will either become universal, spreading over the continents of the world, or for a time be mightily restrained. The rise or fall of Communism rests upon the Church of Jesus Christ. Will she rise to her grave responsibility?

Liberalism and Modernism are the heralds preparing the way for Communism in all the world. Only the Word of God, the incorruptible seed, given forth by the child of God in the power of the Holy Spirit, can stem the tide until God's purpose for His church in this age has been completed.

The message of the book arouses to renewed energy and devotion in the cause of Christ, and urges the hastening of the King's business. It clearly shows that the time is here to "awake to righteousness, and sin not; for some have not the knowledge of God." I Cor. 15:34.

Conditions in Soviet Russia, especially for the Christian, pass before one's vision, as related by one who lived through them. The present and future significance of Communism in the social, political, and religious realms are uniquely portrayed.

OPPOSITION TO THE GOSPEL IN FRANCE

By JOHN KOVALCHUK

This is a small town, situated in the southeastern part of the country, near the Italian and Swiss borders. It is surrounded by very high mountains. There is a large factory here which produces all kinds of steel and iron works. During the World War, this factory was kept busy making ammunition and other war materials. It employs several thousands of workers, among them being many Russians and Poles. The Russians, as a rule, are members of the Greek Orthodox Church, and the Poles, of the Roman Catholic Church. There is a Russian Church here near the factory, with a full time priest. There is no Roman Catholic Church here for the Poles, but priests occasionally come from the city of Lyon and from other places.

Both Russians and Poles live here with a low standard of morals. Their priests seem to have no interest in their life at all. All they know to do for them is to go through their regular forms in the church on Sunday, to marry, to bury, etc. Not one of these people knows anything of real Gospel truth and of salvation through our Lord Jesus Christ. They even laugh at all this. At the same time, they are proud of being members of the Greek Orthodox or Roman Catholic Church.

When I came here last spring and began to preach the Gospel, distributing Scripture portions and tracts, some of the people began to show an interest and to attend our services, reading the literature and asking questions. Very soon the priests discovered this and started a war against us, though we had not molested them but had merely preached the Word of God. The Polish Roman Catholic priest came here from the city of Lyon and spent some time with the Poles here, urging them to be faithful to the old and only true religion and picturing us as very dangerous people. He made them do penance and destroy all the Gospels and tracts which we had given them. It was pitiful to see those precious Gospels and tracts torn to pieces and thrown away. But, thank the Lord, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be that goeth forth out of my mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:10, 11)

Some of these people began to question those who were destroying the Gospels and tracts: "Have you any good reason to tear them? Have you found anything bad in them? Do these people teach us anything bad? Are they really as bad as we are told

they are? The life that we live is not a Christian life, etc., etc." Some of them continue to read the Word of God and to attend our meetings, and some have quit drinking and other vices and are rejoicing in the Lord. Praise God!

The Russian priest also tries to do all he can against the truth. He talks much against us in his church on Sundays, warning his people to beware of the false prophets. Recently the Archbishop, the head of the Greek Orthodox churches in France, came here from Paris for a visit. His main object in coming seemed to be to strengthen the people against the sectarians. Several other priests accompanied him. It was awful to see how, during their service in the church, the greater part of the time was spent in unnecessary formality, such as the dressing and undressing of the Archbishop by the priests who served him, kissing his hands and his clothing every time they touched him. Nothing was done to edify the people in the Lord and in His truth. Everything seemed to center around this old man. Some names of the holy men were mentioned, and there was the kissing of different ikons, etc. They sang some parts of Scripture in an old Slavonic language which no one understood. Nothing was said to the people about Christ and His salvation. Poor people!

At the end of this formal service, the Archbishop came to the front and talked to the people for about half an hour. He told them of the persecution of the Greek Orthodox Christians by the Bolsheviks, etc. He described the Bolsheviks as bad enemies, but said that they were *outside* enemies and that an even greater enemy is found *inside* the church, namely, the sectarians. Then, as most of the priests do, he quoted from Matthew 7:15: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." He knew the danger of going any farther with the quotation, so he stopped quoting and talked to them. He said that he had heard of these wolves here among them and he warned them to be very, very careful. He told them that at first the wolves seem to be very gentle and pleasant, but that then they would catch them and they would be lost from the true church. He said, "These people don't believe in the saints at all, and there is nothing but emptiness, *emptiness* with them. They teach salvation only by faith, which is impossible. Salvation cannot be obtained by faith alone, but by good works, etc., etc." It was awful to hear this so-called great old man, the Archbishop, tell them such things. He himself is not saved and is far from knowing the real truth. How can he lead the others? The Lord says, "If the blind lead the blind, both shall fall into the ditch.'

Dear friends, pray with us that these people here may understand the Gospel truth and be saved!

PRAY FOR THIS

Mr. Hill, our missionary in Roumania, writes:

"I would like to ask you if we could not secure support, amounting to $12 monthly, for a young Russian sister, who is very anxious to be in the Lord's work. She is very gifted musically, having a fine voice and playing several instruments. She has studied music several years in the Conservatory at Kishineff, having lived in that city. She was here on a visit for two months, and formed a choir in our midst, but after she left there was no one to continue the work. She would like to come and labour with us. This would fill a long-felt want. We noticed during her stay here that the attendance at the meetings increased, owing to the good singing. We hope some one will be interested in this matter."

ALL FOR CHRIST

"Love divine, from Jesus flowing,
Living waters, rich and free;
Wondrous love without a limit,
Flowing from eternity;
Boundless ocean,
I would cast myself on Thee!

"From my soul break every fetter,
Thee to know is all my cry!
Savious, I am Thine forever,
Thine I'll live, and Thine I'll die,
Only asking
More and more of love's supply."

You will never find complete satisfaction in your life, until you know what it is to receive Christ as Master, until you "bring back the King."

Rev. J. Russell Howden.

AN ENCOURAGING REPORT

Beloved in Christ: Lodz, Poland, Sept. 10, 1930.

With the redeemed Gadarene, we may tell how great things the Lord hath done for us. Through His grace, we were permitted to hold about fourteen public gatherings and teach about sixty-five Bible classes. The first part of the month, I was able to visit a number of villages out in the country. The meetings were crowded, as usual. Conversations followed these public meetings which sometimes lasted until after midnight. We held meetings in some places where there was not a single believer, and in such cases we were obliged to travel many miles to reach the home of some brother in Christ who had offered us shelter for the night. How thankful we were to slip into a bed, even though it was only one of straw! When we read that our Lord had not where to lay His head, why should we seek for luxuries?

THE BIBLE COURSE FAMILY, 1930

Annual Bible Course

I was again asked, as in previous years, to teach the Annual Bible Course of the Union of German Evangelical Christians. About twenty-five brethren, missionaries and Christian workers from various parts of the country, had gathered. The fellowship was most precious. An old plowshare or an old rusty axe was hung up to serve as a school bell. 6:00 A. M. was rising time. At 7:00 the clangs of the "bell" called us together for breakfast. Then the brethren led the devotional service and prayer hour. We devoted five to six hours of study every day to Bible subjects. Every two hours we had about fifteen minutes intermission.

The evenings always brought large crowds of Germans, Poles, and Russians to the public evangelistic services. These were hours of inspiration to all. The men's choir and the orchestra gave fitting messages in song and music. Over the weekends, the whole school was broken up into groups and scattered into the many country villages.

Sunday brought large crowds together, some traveling thirty or more kilometers in order to attend. The Gospel was preached in the three languages of the country. I had on hand about 7,000 new Polish gospel tracts, which were all taken away in two Sundays. We have sown; another, we trust, will do the watering; and in His own good time the Lord of the harvest will do the ingathering.

Tract Work

The new Polish gospel tracts, which were announced in a previous issue, have come off the press and many of them have been distributed. There were 70,000 copies, totaling over a million pages. We are daily praying that God may use them to the salvation of many Slavs.

Men's Meetings

In some instances, we were much encouraged by the men's meetings. We found many men who were particularly interested to learn that the Bible had a message for them. The general notion is prevalent that religion is for women and children. I have been in meetings here with fifty women and not half a dozen men. The Lord blessed my testimony in these recent men's meetings, and I trust that God will enable me to hold more.

Sunday School Work

Several months ago I was able to introduce the Berean booklets into Young People's Societies and Senior Sunday School classes, and the movement of memorizing Scripture verses every week is gaining constantly. Hundreds of young people have enlisted and are learning the verses. In many places the Sunday Schools are waiting until the "Uncle" (that is their name for me) comes along to examine the children. For months they have stored up Scripture verses, the Books of the Bible, and Bible stories, and now we have here and there little Sunday School Conventions.

With love to all the saints,

Ephesians 3:20, 21. FRED STETTLER.

LATEST NEWS FROM RUSSIA

An exiled German Mennonite brother writes: "You are given the impression that things are more quiet here in Russia, and that we German believers do not wish to leave. Many of our Mennonites were forced to go into Communist collectives (agricultural workmen's associations). Do not believe any false reports that we do not desire to leave Russia. We are not permitted to buy railroad tickets for a long distance. Correspondence with abroad is cut off. We are kept in ignorance. If this letter reaches you, publish it. We trust that some people will be found who will have compassion on us. We are earnestly praying for help. If it does not reach us, we shall perish!

"Many of us have been sent to the swampy northern districts, where lives are dreadfully shortened. People were sent out in winter, and some of them froze. We were not counted as human beings. The pen refuses to describe everything. People are constantly being banished. Some have succeeded in running away. They had to go through marshes for 50 kilometers, walking in water over their knees. Unspeakable misfortune to those who were seized by the guard! These unhappy people are cruelly beaten and sent back to the camp. There they are treated more cruelly than ever. People are living in despair and anguish. When shall we be delivered? Oh, that our Lord would return, and deliver those who are suffering so greatly!

"Many Mennonites are yielding to the pressure of the spirit of the times, especially among the young people. But, on the other hand, there is comfort in seeing that more people are interested in things that pertain to God than there were in the former prosperous days. The result will be revealed only in eternity. Therefore we must be calm and await God's help."

If Jesus Christ died for the sins of the world, then every man in this world has the right to know that fact, and has the right to have the Gospel so preached to him that he has the opportunity of accepting that salvation which was wrought out for him by Jesus Christ.

—Canon E. A. Stuart.

STATEMENT OF RECEIPTS FOR SEPTEMBER 1930.

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
8115	$55.00				
8116	10.00	8161	1.25	8206	25.00
8117	10.00	8162	1.00	8207	.50
8118	12.00	8163	30.00	8208	2.00
8119	7.00	8164	15.00	8209	2.00
8120	20.00	8165	2.00	8210	1.00
8121	1.00	8166	10.25	8211	.50
8122	5.33	8167	100.00	8212	2.50
8123	3.50	8168	5.00	8213	1.00
8124	2.24	8169	1.00	8214	1.00
8125	1.00	8170	5.25	8215	1.00
8126	1.00	8171	10.00	8216	2.00
8127	1.00	8172	1.00	8217	19.00
8128	1.00	8173	5.00	8218	25.00
8129	1.00	8174	5.00	8219	2.00
8130	1.00	8175	6.00	8220	1.50
8131	1.00	8176	30.00	8221	1.00
8132	1.00	8177	20.00	8222	1.00
8133	1.00	8178	120.00	8223	1.00
8134	5.00	8179	5.00	8224	1.00
8135	10.00	8180	1.00	8225	5.00
8136	5.00	8181	1.00	8226	2.00
8137	2.00	8182	15.00	8227	6.00
8138	1.00	8183	1.00	8228	6.00
8139	5.00	8184	12.75	8229	50.00
8140	52.00	8185	5.00	8230	1.00
8141	100.00	8186	5.00	8231	10.00
8142	10.00	8187	50.00	8232	1.00
8143	20.00	8188	100.00	8233	1.00
8144	28.00	8189	2.30	8234	7.50
8145	1.00	8190	12.00	8235	25.00
8146	57.54	8191	50.00	8236	1.00
8147	26.00	8192	1.00	8237	1.00
8148	10.30	8193	20.00	8238	15.00
8149	10.00	8154	15.00	8239	1.00
8150	25.00	8195	1.00	8240	10.00
8151	10.00	8196	5.00	8241	4.00
8152	1.00	8197	28.00	8242	5.00
8153	1.00	8198	1.00	8243	5.00
8154	2.00	8199	3.00	8244	2.00
8155	3.00	8200	1.00	8245	6.12
8156	5.00	8201	15.00	8246	1.00
8157	45.00	8202	5.00	8247	1.00
8158	2.00	8203	3.00	8248	10.00
8159	5.00	8204	5.00	8249	5.00
8160	3.00	8205	1.25	8249 A	25.00

Of this amount $47.80 is for E. H. F.

SCOFIELD BIBLE OFFER

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